

TUESDAY JULY 16, 1963
PLAYED ON OCT ~~16~~ 17, 1963

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(tape begins in the middle of a sentence)

... and there was a little translation made of it which is called the first edition. It is really the book in outline. Not as much detail of course as what we know but there is a great deal of information in it; particularly the first part, the first book and part of the second book. That little edition, it is quite rare because no one was supposed to have any record of it. And not even Mme. De Hartmann has kept a record but, some how or other, I got hold of it and I have it. You might say it was my job because I was kind of curator of literature and things of that kind under the, let's say, approval of Gurdjieff more or less let's say. But in any event, I still have it and some years ago I was kind enough to make a copy and give it to Mme. De Hartmann who was very pleased. That is the first edition.

After that, the book was read partly in chapters and, as you know, very manytimes at the Priore. It was still at the period of 1930 when, rather, the first part of that ~~xxx~~^{what} was still available and also what was already being rewritten by Gurdjieff, become available. Sections were read at the Priore and Gurdjieff would explain. Sometimes he would sit and listen, sometimes would look at the faces on the people and see what their reactions were. When there was a joke he would joke with them and say, "Isn't that good?" and so forth. Gradually, out of that, the second edition was born. That was an edition that was sent down from Paris to Orage. And Orage had it here probably around the year 1927, 28. Then those sections that we had gotten as chapters were read to us in groups specially convened for that and also some of the material came from -?- with Gurdjieff and then were made available more or less. I say

more or less with the understanding of a certain amount of what we call -?-, you know, for the purpose so that we could spend an afternoon in the presence of a chapter and read it, a *raison d'être*. So, that is the second edition. And I have a copy of that also, more or less stolen because, I would not say stolen, but copied without the knowledge of someone else. So, that second edition exists and existed at the time and was, for quite some time, the only material we had. Then, around 1928, 29, Gurdjieff revised it again and wrote a great deal and the book started to get larger and larger. And the warning preface and so forth was rewritten about five or six times and every time we got a new version of it. And finally there was something more or less settled. And around 1930, Orage decided to publish that privately for us, those who wanted to contribute to it. And it was printed then in a mimeograph form in one hundred copies and each copy was made available to the members of his group for ten dollars, which, of course, did not last very long. Everything was sold out except three copies which, afterwards, were sold for fifty or a hundred dollars each which, by the way, I sold.

In any event, there are the copies of that mimeographed section which is really the third edition. This is it. And that is why I brought it, because you would be interested probably in seeing it. This was the kind of material that was available to us at that time. And Gurdjieff did not know anything about it. When it was finished, Orage, with a great deal of flourish, presented Gurdjieff with a copy of it and he said, "Oh, Oh," as if he did not know it. But, in any event, there was no further objection to it. We felt more or less assured that it went with the consent that we had a copy.

Well, then, you know, for many years ~~xx~~ it stayed that way and Gurdjieff used this more or less in revising it again for the fourth time and adding many things and changed, quite interestingly, parts of

certain chapters so that, for instance, the Purgatory chapter is a little different in the printed edition as compared to this one. And certain sections on Hypnotists and hypnosis, Gurdjieff as Hypnotist also were left out in the printed edition. #7- for instance, as something that is mentioned in the third edition that does not appear in the fourth. And the sequence of certain things on the Purgatory chapter is a little different, quite intentionally apparently by Gurdjieff left out and put afterwards in a certain form which was made available for printing. The printed edition went again thru a variety of different comparisons in connections with some of the material that had been retranslated and made again available in mimeograph form. Bennett had a hand in that. At that time, also the French translation was being made. The German translation had started in 29 or 30. So, there was a comparison of the three different sources that were available at the time when we printed it here for the fourth edition. And ofcourse, as you know, the fourth edition was actually seen by Gurdjieff. And it was not finished in the printed form but he saw the ~~proofs~~ proofs of it just about the time when he left for the last time and went back to Paris in 29, no, not 29, in 47. Soon after that, as you know, the fourth edition was published.

So I brought this here for someone who might like to have a look at it. Do not run away with it because it is a precious copy as you know and I do not like to give it out. But every once in a while it is interesting to see how it used to be and what we had to be satisfied with. You do not know, and maybe sometimes you do know your luck in having a printed edition. But a whole lot of history went into that before it was finally published in its form, the way it was okayed by Gurdjieff. Many many things are changed really from the beginning. So, Georgie, how far are you? Is it running? (Yes) Ah well, partly eternalized let's say.

Trudy Bartel: Is the German translation from the third edition or from the fourth edition?

Mr. Nyland: No, it is really from the material that was then available and afterwards, corrected. The French translation is really a little bit more accurate in a certain way because it was retranslated from the Russian and Gurdjieff, as you know, wrote in Russian. So probably the French translation may be a little bit better but it is very close to the English. I have compared it and there are ^{not} so many things. Some of the sentences are a little bit shortened in order to make it more... The German has many long sentences it inas the language probably would like it to have.

Alice Watson: Will the lectures ever be printed Mr. Nyland?

Mr. Nyland: Which ones?

Alice: The ones that they have read at the Foundation.

Mr. Nyland: I have my doubts, really, I have my doubts. Much of that material is printed in Stanhley Mott's book, you know. There are still some others and there are different things available from the groups which Gurdjieff had in Paris during the war. But the material is -?- . But I do not think it is necessary to publish too much. We already have much too much and now the question is: What to do with it. Altho, after the second series was published and then we talked about the third series, you remember. "What will they publish next?" -?- a certain desire and curiosity and also -?- hoping that something -?- that they do not know and could become conscious unless we know that. You know, and after that, and afetr you have read that, of course then you cannot become conscious because you have never met Gurdjieff. And then "??", I have met Gurdjieff but he was not good enough because Jesus Christ was really the one who and so forth. You know, it is utterly silly. We really do not know what we have until we start out with doing it and if we try, if we actually try to work, then we know that we know a great deal already that we do not do.

For instance, you take today. Here we are, a group of thirty or

forty people and you consider your day, how you were. Or yesterday. Today is still a day when you know you will have a group. Yesterday there was no group. You know, it is an ordinary day like any other day. And you go back in your own mind: What did you do in the morning? In the first place, when did you start thinking about work? When were you reminded? How were you when you actually thought of it? And what did you do? Did you do any kind of an exercise? Did you do anything really that would entitle you to say that you are a student of the ideas and the practise of them? How much of your time, if you take the end of the day and you look back on your day, how much of the time that has gone that you actually spent in seriously and honestly trying to do something? You have done an exercise maybe for fifteen, twenty minutes. Maybe for two or three hours you thought you could not do it or because there was a good excuse. Oh because you got up in the morning and you were too tired because you went to bed too late. Well, do you make a resolution for yourself that tonight I go to bed early because tomorrow morning I want to be up. Or do you actually take stock in this idea that you cannot work? Is it really something that sometimes --- and of course it does happen that one is filled with the possibilities of work and on the other hand or one is so filled with the impossibilities of work.

That is, one sees so often certain things that are absolutely in the way and that are either faults of yourself or obstacles of some kind and that the whole, I have compared it once, a whole closet of them, you know. And do we open the door every once in a while and see them? You know, it is far better to leave all the different obstacles in a place where, for the time being, you do not look at them. We know they are there. There is no question about how difficult it is that if one wants to work that you cannot work and that there are many obstacles and real obstacles in the way. But the question is: Can we really do something regardless? If the obstacles are in the way, are they always in the way? Or is

there always something or is there a certain amount of energy that I can use for a very simple purpose? Or do I all time look for, let's say, I am writing a letter and I am typing it or I am engaged in a certain lesson of someone teaching me this or that, and then, all of a sudden, I come to the conclusion that I ought to be aware. Of course it is quite logical to assume that I cannot do it. And it is really ridiculous even to try it at such a time. ~~Wm~~

We have to have much more common sense and we also, I think, have to have much more desire to wish to work. And if I start early in the day. you take your day, this last week. We talked about exercises and how to start a day, ^{maybe what to do,} ~~how to start a day, how to explain~~ what to think of, how to be for a ~~day~~ day, how to plan, what you really want to do. How much room do you leave for the possibility, as I said once, walking with God during that day. How often do we really do that? Or rather, how often when we do it once, that maybe for that one day it exhausts us so much that we do not want to do it any more? What are the different things that are in our way, really that prevent us? A wish, a desire that is not strong enough? Over amount of extra energy which has no room to go and that you something feel as if you are filled with all kind of things that you want to do and there is no room for you?

These kind of things, of course, one has to consider. And you have to consider it very well because only at the time when you have really time for it; that is, not when you take it off just at twelve o'clock because you happen to think about it and then sit down for fifteen minutes and try to collect yourself. It is not really the way to start a day, is it? When one wakes is up in the morning and, I have said many times, "Thank God I am awake. Such a wonderful day. Isn't it beautiful?" Maybe I can do some work. Maybe I can sit quiet. Do I sit quiet? Do I allow the time? Maybe I was late getting up and I have to make a train or a subway. Then I have lost it. Then I will do it a

little later. "Oh yes, I will come to it. Maybe a little later." ~~Then~~ constantly ~~xxxxx~~ it is a little later. At the end of the day it is too late.

I am not saying anything to anyone who ^{has} ~~is~~ seriously and honestly work in his mind. But, even those, are we using enough common sense with that possibility of using it at the proper time and not to try to use it when it is not proper. Really, these kind of things have to come up. And they have to come up, I would say, early in the morning because in the morning your day is determined by the possibility of: How ~~will~~ it will be when you are at that time really considering the possibility of how can I be awake during the day if I really want to. And this wish, is it based on a reality of seeing that what I am, that I feel that I need it? Do I consider work really a food for me? Or is it just a matter of a taste?

You see, it is a taste manytimes but a taste is not digesting it. A taste is not putting it in your mouth and actually letting the stomach do the work. Because a taste will never give you the food value in your body. If I smell work, as it were, also that is not enough. I have to inhale it and deeply before it actually gets to me lungs. Many things like impressions, which is food, do I wish to change them into a food that actually can be used?

This is the one side. It is that I am not strong enough to wish for work as a need for myself. And again and again, I must say that it is the realization that I am not so bad, that I can get along without it, that I do not face realities as yet, that I do not see that it may end sometimes, that maybe I will not be alive/ Maybe there is a possibility for the period of work and maybe there is not any longer a possibility for work. Maybe a little later. Maybe these kind of things ought to come up more and more in oneself so that you become more and more serious regarding it and say, "How lucky we are that we have at least that kind of an opportunity." If we are really in that state,

that I feel that I am lucky or that I am fortunate in some way or other why I have ever met this possibility; even to the extent that I say, "I do an exercise and I feel a little better afterwards." Is it strong enough to wish for it, that I could do it more and more often and more real and that I, regarding work, have this particular wish that, not only thanking God, but to be able to wish to live in accordance with what I already know. I know more than enough to be a little awake.

This excess energy that ~~is~~ is the other side of it. That is, one feels constantly wishing to do it. One is really definitely interested. One sees many obstacles in the form of weaknesses of oneself. One constantly stares oneself blind on that what you cannot do. It is the one thing that, of course, is true. That is, when I, and I have said it many times, when you do see it and you feel you cannot work, do not work. The assumption is that when I continue to say to myself quite honestly, "I cannot really work, I cannot really work", that after a little while that becomes such a habit that I get sick and tired from hearing myself say it. And that, because of that, I will change around and say, "Now, now by God, I will show that I can work." It is quite logical that anything of that kind must be followed by a desire of wanting to work.

But maybe you go thru a period where there is a bursting amount of energy wishing to work and not finding any particular road. At such a time that kind of staring oneself blind and not being able to do it, requires a certain effort that you put all this which is objectionable, the obstacles to work, that you put it, as I said, in a closet and you close the door. You put on the closet: "This contains all my objections." And you look at it and you say, "There it is. This is a part of my life that I know. It is a part that I now, at the present, do not want to think about. I now want to think about something positive."

You see, what are the types? There are people who are pessimistic

and people who are optimistic. The optimistic ones, of course, are apt to be a little superficial. The pessimistic ones always will see something that is wrong or not as yet; the criticism, always the realization that certain things have not been done the way they ought to be done, with the silent assumption that if you did it yourself, then you would do it better. Always to see, you remember the two sayings: "Is there any milk in the bottle?" And the other says, "Please pass the cream." This is the difference. When a bottle is half full, one says, "Look it is half full" and the other says, "It is half empty." Both is true. But why, for God's sake, all the time look at something that is not there, that could have been there, that perhaps should have been there but it is not there. But look at something that is there.

In such a case I am overflowing with energy wishing to work. I do not know the road. I have lost it. Maybe I run up against the wall. Maybe I --- there is a detour. Maybe there is a fence. I do not want a fence. Of course it is true: I do not want the fence. I make a detour. Much more work but at least it is not the fence that I try to get around. What was it? Marvin, you gave Mullah Nasr Eddin, Hajji Nasr Eddin. I glanced thru it; a little bit of an article in the newspaper and one of the little jokes. You know he is buried somewhere in Ak Aksehir or some name like that, a little village. Outside there is a tomb erected for him. And the tomb has in front of it a tremendously big gate, kind of an archway with a gate. And the gate has an enormous lock on it but there is no fence.

You see, it is very interesting. For me, when I am confronted with the difficulties of work and I am overflowing with energy, I stare myself blind on the inability to do anything. Now I throw everything that is in the way into the closet and I close it and I do not want to open it. You know Molly's, huh, that closet on the radio you know that. And when

you open the door everything drops out. And every time when I want to have an excuse why I do not work, all I have to do is open the closet and there I have more than enough reasons why I cannot work.

I close them in the closet. I throw them out of the window. I stand in front of the door. I read it and say, "Yes, that is part of my life." I acknowledge it. It is true. I am sometimes quite negative. I cannot help it because it is my nature. Alright, alright, I assume I know my nature. But I want to see certain things that I also could believe in.

What is it sometimes that I can do? Go and stand in front of the window. Look out. See what is there, maybe blue sky, maybe the sun, maybe birds, maybe green, maybe perspective. Maybe you are not in the country; maybe you see nothing but roof tops. Maybe you hear a lot of noise. But nevertheless you can come to certain conclusions: You are standing there taking in impressions. You are in front of a window, in front of a door in a room, walking, you are breathing.

We talk about I Am. We talk about "I have a body." We talk about whispering something to oneself; that is, you are the only one who can hear it, as if you wish to make silence and still you wish to hear it. You sit down. You relax. This you can do. I have no doubt that you can do that. You can tell yourself, "Calm down." You can tell yourself, "Never mind about these thoughts about the impossibility of work." Come to yourself. I say, "Observe; become aware."

You see, there is no solution to any of these problems unless you go thru the possibilities of awareness. If you try to solve them in ordinary life, it will not give you a solution. You keep on thinking or feeling. You know what is necessary: To change, to empty your mind and to fill your heart. It is really quite necessary that you empty as often as you can your mind of all kind of extraneous knowledge which

many times I have called sawdust. It is not useful. It is, at that moment, not useful. You do not want to employ it for anything regarding wishing to work. But what you do need is a wish, something that is in your heart, something that you say to yourself. "I really want to work." When you say, "I have a body", it means I, something in me speaks. Am that is the possession that I express. Many times I have said it regarding my feeling that I wish; I have to have something that I honestly and sincerely consider. When I say, "I have a body" it means it is the positivity of the acceptance that I have a body.

I stand in front of the window. I come to myself. Now I sit down. Now I walk. Now I make that kind of an effort. And I try to wake up. And I wake up with a little bit of a grain that there is in me; not with a pound, not with a gram, not a kilo, but a little grain. Just nothing else but a little bit of something. But it is something of a different kind of nature. That I want to hunt up. That I want to be open to. That I am quite certain exists at that moment. But nothing happens unless you do that.

You see, the mind, it keeps on saying "I ought to." And it keeps on wishing for something. The mind is a strange kind of an instrument and you know it. It has many things in it. It is even so stupid that sometimes it says, "Gurdjieff, you may be alright but I disagree with you." You see, nonsense because at least I would say, "I do not understand it. Maybe I will later on. As yet, maybe you are right because you are Gurdjieff or least I have reason to assume that you know what you are talking about.

In exactly the same way, the mind prevents one, prevents one from doing just the little things. You want big things. You want it to show. You want it to apply in ordinary life. You want to

get there quick. You want to become anything that you are not at the present time because you wish for it in a certain way. You wish for certain things.

Last time I said you wish for rain. You wish for sunshine and it is raining and you pray to God. I do not know when I said it, maybe on Wednesday. But it is so stupid. What do you know? And even what does God know about you? All you know is a little bit of your own conscience to which you can listen when you are quiet and you can hear it. Now there is no question about that. You can hear it if you really want to, if you want to be silent.

Take away the different things that are now causing tensions in you. And your mind, let it go for the time being. When you sit in a chair, you do not need your mind at all. You can relax. Your mind need not bother you. Do not think about the, Tell them, your thoughts need not be there. You ~~tell~~^{with} your thoughts that you do not want certain thoughts. They understand each other. One will stay out of it. When you wake up, your body helps you. That is, your body helps you to tell the thoughts to get out because your attention is now directed towards your body. When you say, "I relax", I relax. It means an effort. It means that I wish to relax. You need your feeling. You need something that you say, "Yes, really I want to give it a try. I want to find out if there is any possibility for me really to be awake. I want to translate ~~xxxxx~~ that what I think I really need. I am honest about that and I am serious, so God help me then.

You see, a little thing we can do. The amount of energy that we may have for all kind of purposes that cannot come ~~in~~ out, has to come out in some way or other. Maybe thru a little hole that I prick in this armor of so-called not being able to work.

Do not believe anyone who says, "I cannot work." It is not true.

And as soon as you allow it to take hold of you, you are licked. You are completely lost. Because immediately the reasoning that will be followed by a statement, "I cannot work" will really --?-. They will come one after another to tell that you really cannot do and therefore you have to postpone it. After some time, one ought to be sufficiently wise to oneself. You ought to know what is in your way regarding that. And that you all the time run up against that and you say, "But this time I will be a little stronger."

What is it that is that kind of a principle? A principle which will make your character. If you have no principles, you have no character. You are not strong. But start with a little bit of changing a weakness into strength. Change the statements of "I cannot do" into the positive one; that is at least what I can say to myself. I can see that I have many difficulties but this I see.

What is it: Cogito ergo sum. Because I think I am. The reason for my existence means since I can think I must come to the conclusion that something exists because something thinks. When I say "I can wake up," something is awake. Whatever it is that statement that is made within me, that is there. That I will want to catch. At the moment when I make that statement, then I take it. Then I am an ordinary person. Then I am not a person any longer too much bothered by a variety of different things of the impossibilities but I have changed something.

You see, what is this changing? What is it really at the moment when I make that decision? Before it was something that I could not do. Right after it is something that seems I can do it. What is it really that takes place at that time? Maybe I have to wait for it? Once you remember, or a few times, I have mentioned this question of the receding triangle and the angle that comes towards you. And then you know, the three lines that divide up. You remember that little

poiture? You sit. You draw it, if you do not remember it. If you are in that particular state, do something with your hands. Make a drawing, there you are. Three coordinates, as they are called, you know, the X, the Y and the Z. There they are and they make an angle and you look at it on a sheet of paper. And you hold it in front of you. And it looks as if the angle comes towards you. And something take place all of a sudden and then the angle recedes.

What is it that takes place? Not the outside. Something in you takes place. This realization within oneself. I come to the conclusion that I cannot do it. An the conclusion is followed by, "But I can." What was it, Mux Nassr Eddin, good thing I read it. You know, he was casting yeast on the waters of the lake. And that is still customary when they celebrate his birthday or his anniversary in that country apparantly. And someone comes around and asks, "What are you doing?" He says, "I am casting yeast on the water." And he says, "What are you doing it for?" "I am trying to make yoghurt." He says, "But don't you know you cannot do it?" He says, "Yes, I know it is impossible but you never can tell."

Well, it is the same kind of statement. We use the same thing. A personx says it cannot be done and then the fool goes ahead and does it because he does not know it cannot be done. It is exactly the same. I sit in front of this and all of a sudden there is a realization of a different kind taking place in me. I sit in front of the possibility of work. I sit in a chair and I sit and think and meditate. I try to wake up. I make an effort really to see myself as if there is some kind of an instrument in me that starts to think. That is, I become aware of a thinking processes and maybe I do not call it thinking. I call it a mental process of my mind, trying to become free from all kind of other things except one

thing: That is, the attention of my mind going to my body and recording the existence of my body in my mind. And with this, this honest attempt that I try to remain now for a little while if I can, impartial regarding that what I see and is more and more and clearer and clearer becoming an image in myself.

All of a sudden, the realization is that I am awake. I do not know if you have this kind of realization which all of a sudden means something is possible for me. Before I do not believe the possibility. Afterwards I do. If you keep on thinking about this particular problem, what happens to the past when it becomes the future? It is a very interesting thing to see because all the future becomes past. And now, in retrospect, I go back to the past and I want to make it into the future and I have to go thru a certain state. And I call it present. Can I actually do this? Can I bring the past back to the present? Can I, because of the present, project myself in the future? The future comes and becomes a present for me and then is lost into the past. But my memory helps me to bring back the past to the moment when it actually takes place. And at that moment the realization of that present which a moment later will go into the past, can be held. It can be gripped at such a time by something in me becoming aware of that moment when I am, I see.

Sometimes I have given an explanation in driving a car/ I do not know, after a little while all these kind of things run dry because they become habit and that is why any kind of ~~xxx~~ a task, tasks have to change because they do not have the vivacity, the liveliness on the beginning. The curiosity makes them probably run dry because I cannot remain interested in something that I do all the time or that I do too often.

You sit in a car and there is the road. And the road comes towards you. It is fortunate the road comes towards you. You see it. Your car goes of course. You project yourself into something that you will see one hundred feet away. That is the place where you will be. After a little while, you will be there actually and the ground will go underneath the car and you will not see it any more. That what is in front of you, it is the future. It comes and you are there. When you are on top of it, you are in the present regarding the road. And when the road is back of you, that is the past. I see myself as a moving figure in the car, projecting myself in the future, knowing that I will be at a certain place in the future on that road. I now say to myself, "I will be awake, as I am awake now, when I am there. And I hold on to this awareness as the road passes underneath the car, until I get to the point that I have singled out, as I say, hundred feet away, and I am still awake. I do it again and again. Time and time again the road is there, I am there. The car is there. It moves,

What is required on my own part is an attention in a certain direction of seeing already a image as if it is in the future coming towards me, knowing that the future will come and that the future must go thru a little moment of present.

I go and see someone and I go and enter a room. I know that I will ^{shake} ~~xxxx~~ hands with him. I know how the formality is going to be. I see how I will be. I see myself walk. I know that after a little while I will shake hands. I will make up my mind I will be awake when I shake hands. And I already have all this in my mind as I walk. And I walk now as if I am awake in order to be awake when I shake hands which is a logical conclusion I must come to because I know that is what is going to happen.

Sometimes you stand in front, you wash dishes. You do certain things, you see. You become aware all of a sudden of the dexterity of your hands. You see how they manipulate one little plate or a saucer or a cup. And you dry it and you rinse it and you have it under the water and you put it down and you pick up something else. And at the same time you put it down, you take that and it almost touches and it does not touch. These kind of things, all of a sudden, there one is, standing in front of something moving. It is your body. It is clever. It has wisdom. At the same time, one has awareness of that kind of thing happening and you say, "How come this is happening to me?" I see it. How marvelous.

You see, many times when I need something positive, I look in the direction where there is a possibility of seeing that kind of positiveness. If I have trouble with my mother because I do not like her and she does not like me, I think maybe of my father who I like and who likes me. Maybe there are certain things that I can say "This, this is something that belongs to me at the present time. The other I really do not want." But maybe if I see myself well enough and I know how to digest that what is good, maybe after a little while I can digest what is a little less good. Maybe after a little while I will be adventurous and go and kiss my mother on the cheek.

You see, many times these kind of things that I know that are a result ~~man~~ because I have lived in such and such a way and that I, because of that kind of education, that kind of conditioning, that kind of friendship, that kind of a, let's call it, suffering, that kind of a shock, that I realize that I am naturally what I am; that I feel sorry for myself, that I cannot help feeling sorry, that I know that many times here is my life. If it has unrolled so far it will go a little farther. Maybe then it will stop. And what will

I do? And still is there an opportunity for me when I come to such ~~thoughts~~ thoughts to work now, now and not to believe in the ~~my~~ simply because I do not believe it is possible for me that I have to give up.

Why should I be effected simply because someone else will say that at the end of your life you cannot change any more because you are so crystallized. Simply I say, simply because I cannot as yet find the solvent that will dissolve me but it must be in existence. Why shouldn't it be? All things are possible. These beliefs, I have to keep them in front of me. I have to make them crowd out the rest. And I say, even if one or two things I can see clearly, when it is clear for me I can do that, then I start working. And I prick that scale with a little point so that a little air comes in so that all these things that are now impossibilities for me gradually can disappear because they will be dissolved.

What kind of belief can I have? Really want belief? The belief that could make me walk on the waves you know. And if I do not trust anymore, of course I will drown. Naturally, if I do not continue to work, I drown. I have to try to continue. Every time I fall back in ordinary life I am caught up and life will not let me go. And, if I allow it, I will not continue. But time and time again during a day the opportunity knocks on the door of my conscience and do I open it at such a time in such a way that I say, "Yes, come in. Let all the air come in, not just a little bit ajar." And say, "Yes it would be nice if..."

It is a question of ones character really. And it is a question of ones character when one is alone, not when someone else is there, not when someone else can criticize you or look at you and say, "You ought to be this and you ought to be that." Tell them to go to the devil. That is where they belong with that kind of criticism. You

have your own fish to fry. You fry it. But you fry it in whichever way you wish to do that. Your way, your work, your world, the way you live your day, the way you can do, the way you can do, not the way someone else would like you to be. But do not criticise others for exactly the same reason. But work, keep on. Keep on working day after day as much as you can. But early in the morning start. "Get up a little earlier. When you wake up with your eyelids open, maybe you see a sign "Wake up". Maybe, I have suggested many times, a wet towel outside. Who knows? What will you do if you are honest regarding that wish to work.

But, you see, all I am talking about is to assume, naturally, that there is something of that kind of interest that you really want to do something about. And when you want to do something about it, what is the sense of me talking? I give you all a task for the next couple of months. Some of you can do, some probably do not want to do it.

There are different sects, different religions, different kind of people. All of them maybe have a guru, sometimes a master, some one who has read, someone who has made a name, someone who has a following. You see, there are lots of them here in New York. Subud is one of them, let's say. Theosophy is another. Zen is another. Sufi, maybe there is some movement of that kind. Any kind of anthroposophical society, you know. Lots of people, secret doctrines, there are maybe 40, De La Warr the fellow from England. Select out of these different things, Krishnamurti, there are 40, maybe Unitarian, some maybe ethical culture, some Freudian, some Adler. Who knows? Whatever your interest is of a certain kind. Something you know about. Something you have heard about. Vedanta, you know, Yogi, there are schools. There are many many people who teach. Lots of them. Go to one. Try to find

out one. "The one that appeals to you, about which you know a little and you say, "Well, I would like to know a little more." But really try to find out. Try to find out what you can find out. That is, if it is Subud, go have a little Lattahan, you know, be opened, maybe talk to the people. Find out what they do, how they do it. Lie if you wish; you know, tell that you are really interested; that you want to find out and that Subud is the master, the guru, Pak Subud. He is the only one and so forth. Whatever it is, you know. Casey, go to Philadelphia and find out what it is -?/ It is not... do not misunderstand me. I am not looking down at anyone of them. Anyone who finds in any kind of a direction a satisfaction for his or her life is to be congratulated even if it is a psychiatrist that can help you. Fine, go. But find out exactly what it is that could help. Be critical about whatever you hear, whatever you see. Write it up. Actually formulate it. Put it in words, the pros and the cons and then compare it with what you know about Gurdjieff, about the ideas that maybe at the present time are "hervorragend", that is most important to you or that you feel are unshakeable and that Gurdjieff is the only solution. Well, maybe, maybe not. Put yourself on a standpoint where perhaps you would question. If you can, act as if a little bit you do not believe everything that Gurdjieff has said in All and Everything. But be honest in your pursuit of finding something a little similar, something, someone who has a following. Maybe you do not have to go to Tibet or to see -? or anyone of these in British India. Maybe it is a little bit too farfetched. But, in any event, as I say, New York is a conglomeration. It is a melting pot of all kind of things. Go and find out certain things and then, after a couple of months, write a little essay. And it would be extremely interesting to see what you actually have tried to find out about the things that, you might say, you profess to be interested in. Really see what

is that quintessence. What is the essence of such a little teaching. Not too many, just one or two. You may be religiously brought up. You may be Jewish. You may be Protestant. You may be Catholic. You may be ethical culture. I do not know what you are and what your bringing up was and how much you have relied on such things or what still is the meaning of the synagogue; what is the meaning of the Zohar, whatever it is that has appealed to you or still appeals. Start comparing it. The reason is this: it is two fold. You will learn a little more about something that, at the present time, you do not know ~~know~~ enough about. The second is that you will start comparing with that what you at the present time listen to, what you think maybe and may have a solution. And, if you are confirmed in that, it will be stronger. At the same time, you will never understand Gurdjieff unless you live it.

So therefore when you start to criticize someone else, a Christian—— you see who is not Christian-like, you apply the same judgement to yourself because, if you profess to be a Gurdjieffite and you do not live it, you have absolutely no right to judge anyone else. So, only undertake this task when you are willing to face that kind of consequence. But when you do, I assure you, that within two months, you will be a different kind of a person. Not only with the extra knowledge but with really a desire either to pursue this and pursue it right and well and to make any attempt, during this time, really to find out what are the ~~xxxxxxxx~~ problems, and, what I said in the beginning, a couple of week ago, what is not clear and to bring up that what is not clear as based on actual work and the difficulties in your work, in each persons individual work. If you do not talk about it, it will not be solved. I doubt it very much. If you are too hesitant, if you are bashful, it is really quite wrong. You must really open up towards that. That is, you have that kind of obligation to help each other. When some

one starts to talk and talks about something that concerns him, another person can probably profit by the sincerity with which you say it.

Many times of course I say, "Why don't you bring that up on Tuesday?" And then sometimes I start off by using the same kind of material as a little illustration. If that is the case, then I have touched on a subject or on a question that you had and it is not elucidated, now is the time to speak because who knows what will happen.

Really, you must understand this in the right way. We work day and night. It is necessary up to the final end. But there is a limit to that, Swedenborg, it all of a sudden comes to mind, who would deny any kind of statement of that kind; who believed so firmly in the possibility of what he calls spiritual continuation. Exactly the same as when we talk about Body Keshjan. But the assumption of Swedenborg is that it already exists and that all we have to do is to call to the spirit. There is a very interesting little book called the "Nature of the Spirit", talking about the spirit as it is, exactly the same, only a little bit different material. And maybe, for all I know, it may be true altho I do not believe that it is possible to get there unless one works.

Investigate LSD, whatever the drugs are that are being known, the tranquilizers included; marijuana if you like, the experiments at Harvard, Psychic Research, the little magazine, articles are being published. Things of that kind may be very interesting, -?- in the Horizon, an article of Gerald Heard. Who knows Gerald Heard? Who knows Huxley? Who knows these people who have written certain things.

You know, all of it is important. And do not tell me now, since I have not mentioned Buddha that I have forgotten Buddhism. Last week, in Boston, I mentioned a couple of religions and I left out Christianity and someone was interested why I did and then -?- because I assume that everybody -?- but -?- -?-. So, do not start me off on anything. Now questions.

Wesley Goulding Recently, for a period of about ten days, I was able to work very well with what you mentioned and had given me. For instance, in trying to be awake as you drive along -?- and trying to hold on to that. That seemed to give me a great deal. And I tried it with what you had -?- said to try to work when the sun is shining, not when you are so loaded with all kind of undesirable emotions and so forth. Then, after this period, it just dropped away. And then I became, as I frequently do, came face to face with all my thinking, all my desires, all my --- it crowds in so that I do not --- that I am not able to resolve it for my growth, you might say, or for -?- my being. I mean I am in the middle of it. I do not know which --- I know I want to go one way. I do not want to go another way. And I try my best during these times to go back and try to remember what it was to be awake when I was working in the sunshine like that. And during these periods it is very difficult. Instead of making a line, I can make a very faint dot every once in a while but I cannot sustain it. But as difficult as it may be during this period that I wanted to do something with it, I do not think that I want to close the closet door. Now this may have applied. Perhaps I was -?- wanted to close the closet door. I do not think I want to close the door. I do not think that I feel sorry for myself during this period as much as I used to. I want to be able to resolve it in some way. I want to be able --- it seems to me that I cannot always become face to face with this problem of choice and repetition of things -?- into my life. But I ought to be able to do something -?-

Mr. Nyland You are right. You ought to. And you ought to have that belief that it is possible for you. What I think is really when does a thing become a habit? When I have lost the principle and continue with the outside form. You know, regarding work, I have to have a certain cleverness and common sense and curiosity. The three O's. When I distinguish between that what is a principle and that what is the execution of the principle in a task, then the executioner -?- includes the surrounding, how I am while I do the task. I apply it to a certain segment of my behavior form. I get tired of it because that form does not change. It is always the same. The principle, however, is naturally the same as expressed in one particular form as a task. But, if I can rescue the principle from the task as a whole and let the form go, I can retain the principle.

Now the principle regarding this seeing in the future as something that is coming towards me. I tried a little while ago to say that it happens so many times in life that certain things come towards me, that

I know are going to come, that the principle of the realization of something coming towards me out of the future, going thru me, and then becoming the past, can be applied in a variety of different kind of conditions. So that it is not necessary to have the same kind of a form. But I remember the principle. Now the principle is something that I start to discover when I realize the reason why I want to do this kind of a task. The principle is involved in I want to be wakened up at the proper time when I do this task, this particular one having to do with the future.

So, the fact is, I ~~xxxxx~~ try to remember that I want to remember myself. This is the purpose of the task. I also include in this particular task the fact that the future comes towards me and becomes present. It also mean that I can go towards the future. So, when I sit and I meditate and I actually consider now the possibility that I ought to do something else because the old task has run out, I rescue the principle of it and say, "How else can I apply the same kind of a principle in my life?" "When you get up and walk towards the door, you visualize what you will be when you are at the door. It is the point of the future that meets you. You will be there. When I said a little while ago, the question of your hands, seeing them moving, they will pick up something in the future. You will know because that has been the habit. But you realize all of a sudden that they are active and you do this. You hear a little child cry. You know you are going towards it. You do not want to spank it. You want to talk to it. Before you go there, you know you have to do something. What will you say?

Many times I have said when you go and enter a room for a conversation with someone and you have something on your mind and you know you say it in a certain way, you prepare for it by ~~xxxxx~~

trying to say it already before hand and then, when you have to say it, you try to be awake while you say it because you have the advantage already of seeing it, as it were, said.

What is it when we do movements? I project what what is the next movement already at the moment when I make the first one. The second one is already in my mind. I see myself in that movement, going from the first to the second and continue constantly to be ahead of that where I am not in that what will come. When one plays music, one also projects oneself in how it will sound when it is struck. It is exactly the same kind of principle that I hope, when I am grown up, I will be awake. Only, in that case, the future is a little bit further.

What is working for an ideal? It is with that what I believe is the ideal, to try to realize or actualize in some form that it then becomes real for me. The whole point of potential, meaning the existence of something growing out into something. The whole purpose of growth is indicated by the expectancy of that what it will be, is now there already as it is at the present. And if I can see myself at the moment when I am in sunshine, that perhaps rain will come, I can, at the time when I am in sunshine prepare for the rain. And when I am in the rain, I can remember the sunshine.

What is it that I have to see of myself? When I am confronted with a certain facet or a certain phase where I am negative, if I can at such a time could remember that I am also positive. That when I am positive, that I am also negative.

What is the idea that I sit and meditate? I think of myself. I see myself all the time with these different obstacles, being confronted with it. And is there a little bit of something that says, "It is not always like that." The herd and the sheep in which there is one black sheep. It does not mean that everybody has to know it. It does not

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mean that at any one time during my day I have to know that I am alive. And most likely I will not. I may not even be awake. But, at times, I must be awake so that that carries me thru the day.

I have compared it, all these things are related Wesley. When I sit and think, this kind of pondering that comes into ones mind and says, "How does this kind of a task relate to the possibilities of my life in other aspects?" The telephone which I can use when I wish to use it but I do not hang on the telephone the whole day long. God is there when I need Him but it does not mean I need Him all the time. And there is nothing sacriligious about that because at any one time, I will admit His existence as God. At any one time I will admit the existence of myself. But it does not mean that I have to be all the active physically, active emotionally, active intellectually. There is a period in which I have to sleep; where I do not have to be awake, xxx where I have to have a certain possibility of restoring another form of energy which, during that period, I can take in and assimilate, which, at the time when I am awake in our sense of the word, can use.

You see Wesley, I do not believe that it is necessary to try to be awake when it is very difficult. I do believe it is necessary to try to make the attempt when it is just a little difficult and then, gradually extend the margin of the possibility of more awake per day; a little bit of a margin that when I say it is possible for me and that is the amount of my energy, that then just for the sake of a fun almost, I say, "But just a little more." It is that margin that counts. But it does not exist when I am already so engaged in certain things that I cannot do and I know that and also that I am bursting with energy and it cannot be done because I do not know the way out. I let it go.

You see, I walk. Almost I would say, I turn my back on it. It is not that I forget it. Not for one moment will I forget the fact

that, you might say I give up. But I realize with common sense that it is not the time now and when I make the detour then maybe I find out that there is no fence. But it requires that kind of extra energy that I say, "I will take the detour." I do not stare myself blind on this. I will find a way. This belief I must have; this kind of believing in the possibility.

Wesley: Well, about this; when I came to a difficult period, I had this belief from the previous good experience of being able to work. Now, do you mean to say that, for instance, when the sun is shining and it is easier, let's say, to work, you are not so loaded that you cannot do anything with it, and that I can make a certain right effort. I can be awake. Should I then, you see, I am thinking of this major problem that I am going to come up against, every once in a while; should I project myself in the future and see it coming and anticipate it and be able to see my way thru it? I mean, I want to solve it. I mean, I keep coming up to it.

Mr. Nyland: It is a rock, isn't it? And you want to move it?

Wesley: I mean it is the foundation of all my life up to now. I have to do something about it.

Mr. Nyland: What are you doing?

Wesley: I try to be awake in good times when I can.

Mr. Nyland: And what do you do in the bad times?

Wesley: In the bad times, as I said before I make efforts. I even say to myself, "If I only could wake up" and then I try to wake up. And it is only little dots then. It does not have the same strength because what, you might say, is underneath the line is too big.

Mr. Nyland: Wesley, when you sail with the wind, it is easy. When the wind is against you, you tack. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
xxx When the wind is fifty miles an hour you stay home.

You see, at what time I do not know, sometimes if adventurers go out in the typhoon. Do some have enough common sense and say, "Don't." There was a period in my life when I was quite young and I had a nice new cape, you know, that could shed the water. And Holland being a country with a lot of rain, I felt it would be wonderful to go out in the rain and just walk and walk and walk. But I do not think I would be that stupid at the present time. Still, I can

understand that sense for wishing to do it as an adventure.

Sometimes when I am confronted with a difficulty, maybe it produces in me much more of a desire to do something about it. But usually, when it is a rock, maybe there is water that drip and drip and drip and finally wear it out. Maybe there is a crowbar and I lift it a little bit. A crowbar, it is a heavy rock, maybe it is still a little bit enamoured in the wall. I cannot get it out. I look at it. This angle, that angle. I sit down. I think about it. Maybe I fall asleep a little bit. But at last I get up; there is the rock. Oh yes. That is me. I have to do something. It has got to get out or at least it has to be moved. You see, I keep on thinking. I keep this rock, this difficulty, I keep in my mind and I almost start to venerate it. I say, "Ah there it is." I remember. Yes, it is an opportunity for me. Now let me see. Maybe the water has dripped away a little bit. No, it does not seem so. It is made of granite. It is very very hard. No, I cannot. I put the crowbar underneath. No, I have no weight to put the crowbar and whatever I put underneath it crumbles away. I see this in myself and I have to have many different ways of approaching. The detour may not be indicated by an arrow. I may have to find it myself. Maybe I have got to go around the rock and see maybe on the other side it is a little bit weathered than it is in the front. Maybe the crowbar is no good. Maybe I do not know ~~much~~ enough about crowbars. Maybe I do not know really how to use it.

Wesley, if it is with you all the time, it is with you. So you have it like a stone around your neck. But in the meantime you walk on certain things. You say, "This I can do; this I can do; this I can do. Yes, I remember the big rock. I know I will come to it. I will not forget it." Do not stare yourself blind on it. This

is what I mean. You sit in front of the rock. Do you see yourself sit in front of the rock? Or does the rock prevent you from seeing yourself? It is there. Nobody will deny the difficulties in work.

As we sit here, how often do you now think of remaining awake, making an attempt for yourself? You see, I straighten up. I remember. I relax. I breathe. There is something that can go thru you at the ~~kin~~ present time in which you say, "I am trying to be awake." I talk about the big rock. Of course I talk about it. It is a problem. I have got to solve it. But what do I do? Work. A little thing, a little thing. And when you say a word, a word, say it. I say it. I wish to hear it. I am there while I say it, while I sit. I sit. Why do I come? I sit here. I remember.

You see what I mean Wesley? These things. It is that time you must catch. Not the times when the sun is shining and it goes a little easier. Of course it is wonderful; thank the Lord. But also thank, like Job did, when everything was against him. But sometimes he sat there for quite some time, you know, before he went home again. And it may take a long time. It is something that is like an accumulation in your own life that all the time you run up against. And still, you have to get thru with it. And you have to get thru with it doing that what you can do, as I say.

Every person can do something. What prevents you? What prevents you from standing in front of the window with all the big rock? What is the difference? Wesley, what prevents you from sitting in the car and saying. "This time I do it like ~~it~~ I did it for the ten days." Who can prevent you when you really wish?

Wesley: nothing but I have tried it many times since then and it does not have the same -?-

Mr. Hyland: then sit quiet until you have -?-

Wesley: And I have tried many if these other simple things that you say, often, simply little things. But the rock does not dissolve.

Mr. Nyland: Are you hearing yourself now Wesley? Are you hearing yourself now Wesley?

Wesley: Yes.

Mr. Nyland: All the time? Try Wesley. Are you tense Wesley? How about your voice? You remember. It is not. It is when you are home. It is when you see the rock. It is when you walk around it. Not do the same thing as what you have done before. Do it a little differently. Not always the crowbar in the same place; a little different because there is a difference in weight of the rock. And sometimes there is iron on one side and not on the other and if you just get the leverage right then it goes. And sometimes it goes by itself. And there are time, without any question, that the rock does not exist at all. And then you remember there was a rock so that, when you have a rock, you remember the times when there was none.

This I call cleverness. It is partly based on common sense. The curiosity comes in when I walk around the rock and see: is it really so? Or is it a belief? Or is it something that I assume to be so? Is it something that is like a fence around Mullah Nassr Eddin's grave? It, and I assure you Wesley, at times, it does not exist and there is no rock.

How to come to that kind of a belief in saying, "It is not there." That what I consider a rock is not for me a rock. Now I am talking philosophically. I come to myself. What do I come to? Something of me, my own, something of a reality. Essence I call it; maybe outgrown Magnetic Center. Something that is myself on which I can rely. Something that is the reality of my whenever I really say, with all my heart, my hand and my head, when I say, "I". That something then speaks. This is ~~xxx~~ really that what cannot be touched. This is what cannot

suffer. This is what does not see the rock. This is what has belief in the possibility of existence. And it is not interested in matter in any form whatsoever unless it is a representation of something else so that I can, when I see the rock even from that standpoint and I would admit it is a rock, I say, "It is an opportunity."

This changes for me the rock into something else of a spiritual value. If I can remember that I am, at any one time, I am, that then, regardless of the rock, I still am. And at that time I remember there is no rock because that what now sees and what suffers, so-called, is not me. But that what I can use for the realization of the existence of obstacles in general and that that what really is my life and that what I wish to become further and further as growth, Keshjan, Soul, whatever it is, this is myself.

You see Wesley, I have no further interest at such a time in that what I call a rock. That is what I say close the door. Stand in front. This is you. Deep down in you that is you and you know it. At times you know it. And when you do know it at times, because the rock is in the way, close your eyes. Forget it. Do not pay attention to that any more. But substitute something else in its place. If you let your mind go, some other foolish thought will come in. If you let your heart simply exist as it is, your feelings constantly will be in the direction of suffering. Your mind thinks about that what you are and at times getting nearer and nearer and that the problems of your life is not solved. And what Wesley, what really amounts to something? And all the rest which amounts to nothing is the fact that you have life; that you have to protect it, that you have that responsibility for that what really can never be touched and that what is the real you and the realization that at one one moment of the existence of yourself as you am, as you are, as I am, that amness, that then comes with it, a realization and a communication with a higher force.

Do not think for a moment that the mystics did not have a heel of a time, and there were many rocks in their way. And it is this persistence, this wearing out of the rock because of a drop of water. That is what we supply. Sometime ago I said we are sand, you know. There are ideas, at times, which is the cement. But what we have to supply is the water. And then out of that maybe concrete can come. Many times I say the group is sand. I supply a little cement. When I am not here any more, there is no more cement. I hope you not fall apart as sand falls apart because if with sand, even then if you apply water, it runs away. The time to apply it is when the cement is there, when the ideas are there; that is, when they are alive in you. And then, with that, with the sand you supply and the water which is your effort, you will make something of solidity which is much stronger than rock.

This same water, Wesley, wears the rock out. The strength that is required in order to move it is supplied by the effort. This is the crow-bar. That is the changing constantly of posture. It is the attitude I have towards the big rock. That is my desire to walk around it. That is the movement, the wish to see all sides. That is how I physically want to change all kind of conditions regarding that one thing that I see. And I look at it from all angles, the different facets of myself, my personality, so that, out of that personality, and all the little tools that it has at its command, it will use at times a chisel that is a little bit sharper or sometimes a chisel, sometimes a nail, sometimes I do not know what, a splinter, sometimes a hammer, eighteen pounds, twenty pounds, sometimes a chain.

Sometimes again I see another rock. I am busy. One works. Effort means work. Effort means not to give up. Effort means I have to be there, I have to continue. Extra work, yes. Crossing the river with the goats and the cabbage etc, extra trips. That is what is necessary. What do I

do? Not sit, not say I cannot do it or a big rock and I have tried it thousand times. Thousand and one times. Why didn't they make it thousand stories of the Arabian nights? No, thousand and one. That is the baker's dozen. Thirteen instead of twelve. That is impossibility changed into the possibility of the next one; that is the little margin because I ~~cannot~~ believe I cannot do it and that fact I do not accept in my ignorance. For that reason I work.

No Wesley, it must be done and it can be done and it has been done at times. And it behooves anyone who has that kind of a character to continue day after night, pray on his ~~own~~ knees. Do anything that you like, but do a little within common sense, a little. Stand in front of your car. Say "This car has helped me. Now maybe it will help me again." Drive slowly. Maybe it does not work. Still slower. Stop. Drive fast. Stop. Maybe, maybe not. Maybe you do not sit right. Maybe there is nothing in your mind at the present time. Maybe there are too many things in your mind. Maybe you have to come to rest. Maybe -?- maybe you have to have a talk with someone before you do the exercise. Who knows?

Wesley, the world is filled with all kind of possibilities. If I wish to get there, I get there. I do not care who tells me that it can not be done. I am not dependant on anything one way or another. If a nail does not work, a screw works. If a screw does not work, a screw driver will do it. If that does not do it, then something else will do it. But I will do it. If it can be done, it must be done by me. Why shouldn't it be done by me? If I do not do it no one else will do it. If I have that attitude towards work then I will really understand. If I could, at times, feel that God is waiting for me, if really that could be the case, if really that could give me that kind of responsibility. And it is that that responsibility because if I take it, that means I

respond to something that has been given. Then I say that I must do because it is required of me. How else can I meet whatever the conditions are when I die when I have not even done that, that almost little thing?

When Jesus says come here and He goes a stones throw and the three disciples are there and He comes back and they are asleep. What is it? You come back to yourself and you find ~~the~~ yourself asleep. What is it? Why should it be? Simply because I have not turned all stones. And maybe in the last one, the hundred and one, there is the treasure. Go out of your way. Do this, do that, day after day, time and time again, Use your commonsense. And when you are tired, don't. But at other times do and do and do and all the time. And all the time as if it is sunshine. The sunshine is not outside. The sunshine is in your heart really and you know it. That is where your God is. And let it shine so that actually it comes out and you say, "Ah, but where it is and I never knew it."

This is real life. We are talking about that. We are talking about something that can be done. We are talking about possibilities. We are talking about an idealism. We are talking about ~~an~~ a change of an aspiration into a inspiration or reversly. It all depends how I reach the state. But I am at the state constantly running, walking, slowing down, crawling, but I walk, I go. I do not stand still. I cannot afford it. I must. And when I wish, I pray and when I do not pray, I hope I can still do. And when I do not do next time I will do. I know when I do not do at such a time that again I will. When I am away, when I fall asleep and discover I am asleep, I say, "Yes, I was asleep but I am awake."

Why should it be so hopeless Wesley? Why should ~~the~~ life be hopeless? Simply because one has experiences that are a little bit pessimistic and that makes one suffer and all of us have it. All of us. At times really, none of us are that privileged that we do not have any

suffering. And if we have a little less and someone else has a little more, maybe good, maybe not so good. Maybe very good to have an experience that shocks one. Maybe we call it blessings in disguise. Naturally when it is in disguise, I do not see it as an obstacle. Maybe afterwards I see it as an obstacle. Maybe I have to have something of that kind.

When I wake up in the morning I say, "Thank God I am awake." Maybe I cannot say it. Maybe I hate to get up. And why shouldn't I at times hate to get up? And why shouldn't I at times fly off the handle, let myself go? Talk talk talk. Sometimes silence. Nothing, nothing, nothing. Change this way, that way. Hello, no no. All these kind of things, they are facets of a man. A man is this, he is that, he is something else, he is something else. He is not always the same. He must be different. When he answers the telephone, sometimes one way, sometimes another. When he comes into a room, hello, not hello. cup of coffee, not a cup of coffee, sugar, not a cup of sugar, not this, not that, something else. This, that, that. Everybody friend, everybody enemy. What is it that one ~~must~~ could give in one's life? Exactly that.

And this is the desire not to wish to die; not to allow yourself to die. Simply you will die when you allow it. If you do not want to, you will live. And again to quote Swedenborg, you can live forever, if you wish. But you have to work. It is not simply the lattaham and being open and there are are ~~not~~ a little bit of drugs and then to have hallucinations about ourselves. No, life. We face it. All of us face it in a week, today, tonight.

I am telling you. I am reminding you that you are alive. And I am reminding you of the responsibility. I say I remind you. Like it or not, I remind you. Because as long as you listen to me, you will hear that. In the same way as I accuse you. I accuse myself. And it is ex-
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exactly that same kind of a thing that is required, regardless of where ever one is on the road.

Consciousness, it is the constant effort to remain awake. It is not something that will leave you at the time when you say "I have reached it." You will not reach it probably until you are in a Keshjan Body and you are in a different surrounding and not subject to the laws of Earth. But it is possible to walk on air. As I have said many times, to walk on impressions. Because of that, the result of the law of gravity is not as strong because you are away a little bit from the skin of Earth. As soon as you get away from the skin of yourself, you go a little bit inside in order to find that what is the reality; the more there is the possibility of that kind of life existing as it and not existing as it is conditioned.

This is where the accent is in the point of gravity. It stays within. If you want it to come out, you can. You can behave if you wish. Then you can say what you wish to say. You can do what you have to do. You are not afraid. But at times you have to come to yourself. And then, not only have the belief, but to ~~have~~ turn the belief into that what you know already can be done in a small way.

Start, start. Do not wait. The disease of tomorrow. Gurdjieff calls it not for nothing. What it is today will make tomorrow better. But if today is without consciousness, why would you expect tomorrow to be different?

So work during these couple of months. I have told you. I have said in the beginning of this year, this year is a year of work, not a year of theory. Theory we can talk a little bit about on Wednesday. That is, to some extent, the caliber of this -?- . *???. you do not understand. But this is work. And I expect you to work. Other wise I do not want to spend the time. You remember Hamolinidir where he gave his speech and he

was kind of disgusted and he went out and he started to go Choongary. Choongary is work on oneself. That is what he started to do. Before that he was a so-called wise man. He studied everything. (Quotation in German). This is the kind of thing. That is what we wish to ~~simultaneously~~ find out first. That kind of honesty; to know and then, with that belief, turning it into the reality of work at little things. Time after time, when we can. Little by little and to be satisfied with the little things. Not the big things. They will come gradually because they build up out of little things. But little things. They turn of a hand. The shrugging of a shoulder. Just one little word maybe of approbation or not approbation. Just a little saying. Just a little pat on the shoulder. A hand shake. Maybe one note. a congratulation. "I love you".

So that you can remember, that you can remember wherever you are, maybe you are away on vacation; maybe you are immediately in contact with, let's call it. with the Tuesday evenings. It is not necessary to hear me all the time, You know that. You have a voice in yourself. Live in accordance with it. Live whatever you can, live. Try. Do your best. Do not forget. Make as good a showing for yourself as you can. Hold up that kind of a pledge. If you wish, wave it. Unfurl it early in the morning. Put it back again at sun down. When you sleep. sleep. But when you are awake, be awake.

I say this is what I expect. Maybe I should say, "I wish it." I sincerely wish it. How it could be if we really work. if we honestly work. I have said it once before, such strength and such power could go forth from a little group. Not many people are necessary to change the world. And it is not a question of changing the world. It is a question of creation of something of a different kind of level so that the ordinary affairs of life need not touch you but you can touch them.

That is your character if you wish. That is worthwhile to strive

for." That is really the harmonious development which is possible for all man but only plausible and probable for a few. If we work, we can be. If we do not, to use the phraseology of Gurdjieff, we die like a dirty dog. But do not forget I am one of you. If I forget, I die too like a dirty dog. I do not make any distinction. We are all in that same boat. In that way, we all belong together. It is accident that I happen to sit here. So, good night. Hope to see you next week. Some of you, in any event and those I do not see, Good luck. Work. Good night.